



S. P. FRANCISCI XAVERII SOCIETATIS IESU INDIARVM APOSTOLVS
Ab omnibus defuncti in tugurio morientis in cala protolus pon GOA in infum vera effigies

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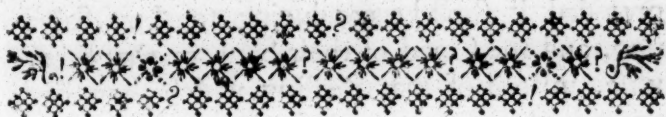
THE 1506/723
M A N N E R
Of performing the
NOVENA,
OR, THE
NINE DAY'S DEVOTION,
TO
St. FRANCIS XAVERIUS,
OF THE
SOCIETY of JESUS.
AND
APOSTLE of the INDIES.
As also the
DEVOTION
OF THE
TEN FRIDAY
To the same SAINT.

D U B L I N:

Printed for THOMAS WILKINSON, Bookseller, in
Wine Tavern-Street, the corner of *Cook-Street*.
Where may be had variety of Prayer-Books,
School-Books, and Books of Devotion. 1767.



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T H E
M A N N E R
O F P E R F O R M I N G T H E
N O V E N A.
O R, T H E
N I N E D A Y S D E V O T I O N.

THIS *Novena* commences on the 4th of *March*, and continues Nine Days, that is, till the 12th of *March*, upon which Day, in the Year 1622, Pope *Gregory* the XV. canonized St. *Francis Xavierius*. The Persons who perform this *Novena*, are to be employed upon each of the Nine Days in Prayer and Good Works, to the Glory of Almighty God, and in Honour of his Servant St. *Francis Xavierius*, always endeavouring to repose an entire Confidence in the Merits of this Apostle, and hoping through his means to obtain from God, whatsoever they shall ask,

provided it shall be conducing to their Salvation, and the Good of their Soul, or that otherwise, instead of that Blessing which they beg, and which is not for their Benefit, this Saint will obtain for them of God some other Grace they do not ask, and which tends more to their eternal Felicity.

For the exact Performance of this *Novena*, they are to take for their Advocates the Nine Choirs of heavenly Spirits, making particular mention of the principal Virtues of St. *Francis Xavierius*, and they are to observe other Directions which shall be given hereafter. It will be convenient to confess and communicate the first Day, that so the Soul being cleansed from Sin, and honoured with the Sacred Eucharist, all the Works we perform in the State of Grace, may be meritorious of eternal Life, and the more efficacious towards obtaining the Benefit we ask. Those who do not confess, must at least begin every Day with an Act of Contrition, to cleanse their Souls from Sin, and to secure themselves of obtaining their Petition.

In *Barcelona*, *Valencia*, and other Cities of *Spain*, this *Novena* is performed in the Church, with great Solemnity, great Concourse of People, and daily Sermons upon the Virtues of St. *Francis Xavierius*. And this is the better way, not only because God in the Church, as being the House of Prayer, is more inclined



inclined to grant our Requests; but also, because the Prayer of many together, is more acceptable to God; and when all beg for all, every individual the more easily obtains his Desire, by Reason, that Charity adds Force to Prayer, and God is more ready to grant us, when we are united in him, as Christ himself assured us, that whosoever two or three are gathered together in his Name, he is in the midst of them. When this *Novena* is not performed in the Church with the general Concourse of the People, it were convenient, that if it be done in a private House, all the Family should join in performing it, all together begging that of God for every one, which each a-part begs for himself.

For the Conveniency of such as stand in need of farther Direction, we will here set down those Prayers, that are proper to be said every Day; nevertheless such, as are more devout, may beg the same thing of this Saint, in such Terms and Language, as their Devotion shall dictate, and may direct their Prayer as they think fit: When many together perform the *Novena*, one of them may read the Prayers, changing the Singular Number into the Plural, and saying, *we desire, we beg, &c.* The others may repeat the Prayer after him, or else only hear it with Attention, inwardly desiring and begging that which is asked in it.



I N S T R U C T I O N S.

For the exact performing of the NOVENA.

THOSE, who perform the *Novena*, are to observe these Instructions upon all, and each of the Nine Days. *First*, They are to endeavour to imitate some one of the Saint's Virtues, by practising some exterior Act or Acts thereof; as for Instance, his Zeal, Humility, Patience, &c. *Secondly*, They are to do some Work of Mercy, either Spiritual or Corporal, for the Benefit of their Neighbour, as giving of Alms, visiting the Sick, or those that are in Prison, comforting the afflicted, praying for Souls in Purgatory, or for those that are in the State of Mortal Sin, &c. *Thirdly*, They are to offer up this Saint some particular Mortification, as Fasting, wearing of Hair-Cloth, Disciplining, using themselves with less Tendernefs, &c. *Fourthly*, They are to curb their Senses, their Eyes, and Ears, and their Tongue, endeavouring to avoid even the least of Sins, *Fifthly*, They are to read some Chapter or Passage of the Life of this Saint; or meditate a while upon some of his Virtues, (of which you will find many in the Devotion of the *ten Fridays*) with an earnest Desire to imitate

tate them. *Sixthly*, They are to endeavour, for the Glory of God, to excite some Person to bear Devotion to this Saint. *Seventhly*, It will be convenient if they every Day invoke the Intercession of some one Rank of the Saint, as they do of the Choirs of Angels, to the End, that their Advocates and Intercessors being multiplied, (as the Church expresses it) they may the more readily obtain what they ask. The Classes of Saints may be divided into Patriarchs, Prophets, Apostles, Martyrs, Bishops, Doctors, Priests, religious Confessors, Virgins, and other Saints in Heaven. For the more effectual prevailing with St. *Francis Xaverius*, it will be convenient every Day, to make a special Commemoration of St. *Ignatius Loyola*, whom St. *Francis Xaverius* honoured, respected and loved, as his Father, Master, and Superior.

Upon one of the *Nine Days*, the Person performing this Devotion, must confess and communicate, making a most diligent Preparation to please God, and St. *Francis Xaverius*, for the more ready obtaining of the Thing desired.

Such as cannot read, may cause another to read these Prayers to them, they giving great Attention to them, and offering them up to St. *Francis*; or instead thereof, they may say, Ten *Pater Nosters*, and Ten *Ave Maria's*, with Ten *Gloria Patri's*, in Honour of the
Ten

Ten Years, that *St. Francis Xaverius* spent in Preaching in the *Indies*, begging of the Saint whatsoever they desire, and Praying, as he did, for the Conversion of Infidels.

'Tho' the properest time for performing this *Novena*, be from the 4th of *March* to the 12th, which is the Day of the Canonization of *St. Francis Xaverius*; yet it may be performed at any other time of the Year. Pope *Alexander* the VII. granted many Indulgences to those, that celebrate this *Novena*, in the Church of *St. Roch*, of the Society of *Jesus* in *Lisbon*, which is a tacit Approbation of this Devotion.

How much the Devotion of this *Novena* daily spreads, is well known: On this Account *St. Francis* has obtained Favours for several Persons, as they themselves testify. In the Year 1688 it was performed at *Madrid* with extraordinary Solemnity, in the Royal Chapel of the Palace, their Catholick Majesties being every Day there present.



The First Day of the NOVENA.

THE Person performing this Devotion, kneeling before an Alter, or the Image of *St. Francis Xaverius*, shall lift up his Heart to God, and profoundly humbling himself in Spirit, and offering up all his Prayers, Thoughts, and
Words

Words to his Glory, in Honour of the Blessed Virgin Mary, St. Francis Xaverius, and of all the Angels and Saints of Heaven, he shall make the Sign of the Cross, and say the following Prayer.

O Lord *Jesus Christ*. true God and Man, my Creator and Redeemer, for thy Sake alone, and because I love thee above all things, I am sorry from the Bottom of my Heart, for having offended thee; and I do firmly purpose never to fall into Sin again, to shun all Occasions of offending thee, to confess my Sins, and perform the Penance, that shall be enjoyn'd me; and to make Restitution and Satisfaction, where ever it shall be due from me: For the Love of thee, I forgive all my Enemies; to thee I offer up Life, Actions, and Sufferings, in Satisfaction for my Sins; and since I humbly beg it of thee, I trust in thy Goodness and infinite Mercy, that thou wilt forgive me them, through the Merits of thy precious Blood and Passion, and will give me Grace to amend my Life, and to persevere in thy Service unto my Death. *Amen.*

MOST glorious *St. Francis Xaverius*, Apostle of the *Indies*, if it be for the Glory of God, and to thy Honour, that I obtain what I desire and beg, by performing this *Novena*; do thou obtain me this Grace of our Lord; if not,

not, do thou guide my Petition, and beg of our Lord for me, that, which is most proper for his Glory, and the Benefit of my Soul.

O God and Lord of the Angels, whom thou dost intrust with the Guardianship of Men, I make thee an Offering of all the Merits of these heavenly Spirits, and of those of thy Servant St. *Francis Xaverius*, who was called an Angel for his Purity; and because he preserved Men from many spiritual and Corporal Dangers. I beseech thee, to grant me that Purity of Soul and Body, which thou didst confer on this thy holy Apostle, and that particular Grace which I beg in this *Novena* to thy greater Honour and Glory. *Amen.*

Here say three Pater Nosters and three Ave Marias, and then the following Prayer to St. Francis Xaverius.

4

MOST Holy Father *Francis Xaverius*, who receiv'dst thy Praises from the Mouths of innocent Children, I most humbly implore thy bountiful Charity for the Sake of the most precious Blood of *Jesus*, and of the immaculate Conception of our blessed Lady, Mother of God; to the end thou may'st obtain of God's infinite Goodness, that at the Approach of my last Hour, my Heart may be separated and withdrawn from all worldly Thoughts and Distractions, and be fixed in the most ardent

dent Love of him and a vehement Desire of an happy Eternity ; so that laying aside the Multiplicity of Earthly Things, which hitherto have perplexed me, I may most diligently seek, and perfectly find that one thing, which is necessary, which is to die, and rest in Peace, under the Protection of the most holy Virgin *Mary*, in the Wounds of *Jesus* her most blessed Son, in the sweet Embraces of my God, and in thy Presence, Holy Saint, through whose Intercession I hope to obtain this Mercy. But yet, whilst it shall please the divine Providence, to preserve my Life, I beseech thee, my most loving Protector, and most affectionate Father to obtain for me of his divine Majesty, that I may live, as one that is to die, and as I would wish to have lived at the Hour of my Death ; ever imitating thy Virtues, and fulfilling the most holy Will of God ; that so my temporal Death may be to me a Passage into Life everlasting : I also beseech thee to obtain for me, that which I ask in this *Novena*, if it be for the Glory of God, and Good of my Soul. *Amen.*

In the next Place, you are to ask of St. Francis Xaverius the particular Favour you desire to obtain, heightening as much as in you is, your Confidence in him ; with such Words as your affectionate Thoughts shall suggest, or with such Aspirations, as your Devotion shall dictate.

Then

Then the more to please this Holy Apostle, in Imitation of him, say that Prayer, which he himself composed, and used to say every Day for the Conversion of Infidels, which is as follows.

ETernal God, Creator of all things, remember that thou alone didst Create the Souls of Infidels, framing them to thy owne Image and Likeness: Behold, O Lord, how to thy Dishonour, Hell daily is replenished with them: Remember, O Lord, thy only Son *Jesus Christ*, who suffered for them, most bountifully shedding his precious Blood: Suffer not, O Lord, thy Son, and our Lord to be any longer despised by the Infidels; but rather being appeased by the Intreaties and Prayers of thy Elect, the Saints, and of the Church, the most Blessed Spouse of thy Son, vouchsafe to be mindful of thy Mercy, and forgetting their Idolatry and Infidelity, cause them also to know him, thou didst send, *Jesus Christ*, thy Son and our Lord, who is our Health, Life, Resurrection, through whom we are made free and saved, to whom be all Glory for ever *Amen*.

Then conclude with the Prayers proper to this
S A I N T.

Antiph. Well fare thee, good and faithful Seryant; because thou hast been faithful over a few

few things, I will place thee over many things:
Enter into the Joy of thy Lord.

Vers. Our Lord hath guided the Just Man
by right Ways.

Resp. And hath shewed him the Kingdom
of God.

The Prayer.

O God, who wert pleased to reduce to the
Bosom of thy Church the Nations of the
Indies, thro' the Preaching and Miracles of St.
Francis Xaverius, mercifully grant us, that we
may imitate his Virtues, whose glorious Merits
we hold in Veneration: Through *Jesus Christ*
our Lord, *Amen.* ✕

A Commemoration of St. Ignatius de Loyola.

Anteph. This Man despising the World, and
triumphing over Earthly things, heaped up
Riches in Heaven by Word and Work.

Vers. Our Lord hath guided the just Man
by right Ways.

Resp. And hath shewn him the Kingdom
of God.

The Prayer.

O God, who for the Propagation of the great-
er Glory of thy Name, hast by blessed *Ignatius*,
strengthen'd the Church Militant with
new Auxiliaries; graciously vouchsafe, that we

B

by

by his Assistance and Imitation, solicitously combating upon Earth, may obtain with him an everlasting Crown in Heaven,

A Commemoration of St. Patrick the Apostle of
I R E L A N D.

Antiph. Well fare thee, good and faithful Servant, because thou hast been faithful over a few things, I will place thee over many things, saith the Lord.

Vers. Our Lord hath guided the just Man by right Ways.

Resp. And hath shewn him the Kingdom of God.

The Prayer.

O God who hast vouchsafed to send thy Confessor and Bishop, the blessed St. *Patrick*, to preach thy Glory to Nations, grant by his Merits and Intercession, that we may accomplish in thy Mercy, whot thou commandest to be done: Through our Lord *Jesus Christ*,
Amen.

The Second Day.

Lord *Jesus Christ*, true God and Man, &c.
as before on the First Day.

Most Glorious St. *Francis Xaverius*, &c. *as the First Day, and so on all the following Days.*

A Prayer

A Prayer for this Day.

LORD God of the Archangels, whom thou dost intrust in the most weighty Concerns of thy Glory, and the Benefit of Men; I offer up to thee the Merits of these most diligent Spirits, and those of thy great Servant St. *Francis Xaverius*, whom thou madest the Minister of thy Glory, and to whom thou recommendedst the Spiritual Welfare of innumerable Souls, I beseech thee grant that I may perform those Duties, which thy most Holy, and Divine Will has imposed upon me, and also that I may obtain that particular Grace, which I beg of thee in this *Novena*, to thy greater Honour and Glory, *Amen.*

The Third Day.

LORD God of the Principalities, who according to the Disposition of thy Divine Will, by means of Angels and Archangels, takest care of the Welfare of Mankind, enlightening, instructing, and governing them; I offer up to thee the Merits of these most zealous Spirits, and those of thy Servant St. *Francis Xaverius*, who enlightened and converted many Kingdoms and Provinces, and in them innumerable Souls, not only by himself, but by

his Disciples and Followers, *Instructing, Teaching, and Commanding*. I beseech thee, grant me the Zeal of this Holy Apostle, and the particular Petition I tender in this *Novena*, to thy greater Honour and Glory, *Amen*.

The Fourth Day.

L O R D God of the Powers, who have a special Prerogative to curb the Infernal Spirits ; I offer up to thee the Merits of these most potent Spirits, and those of thy Servant St. *Francis Xaverius*, to whom thou gavest singular Power of expelling Devils from Bodies and Souls, I beseech thee, grant me the Grace to overcome all the Temptations of the Devil, and that which I beg of thee in this *Novena*, to thy greater Honour and Glory, *Amen*.

The Fifth Day.

L O R D God of the Virtues, by whose means thou workest Miracles and Prodigies peculiar to thy Sovereign Power : I offer up to thee the Merits of these most *Stupendious* Spirits, and those of thy Servant St. *Francis Xaverius*, whom thou madest a new *Thaumaturgus*, or Worker of new and prodigious Miracles, renewing in him the Signs and Wonders of
of

of thy blessed Apostles, that he might discover the Gospel to new Nations. I beseech thee grant me that profound Humility, wherewith *St. Francis Xaverius*, amidst so many Miracles fought thy Glory, and not his own Honour, as also that which I beg in this *Novena*, to thy greater Honour and Glory, *Amen*.

The Sixth Day.

L O R D God of the Dominations, who preside over all inferior Spirits, as Ministers of thy Providence, and submit themselves to thy Will, being ever ready to fulfil it: I offer up to thee the Merits of these excellent Spirits, and those of *St. Francis Xaverius*, who tho' superior to many, yet humbly submitted himself to all Superiors, in them acknowledging thy Majesty, and readily fulfilling their Commands, I beseech thee, grant me a ready and perfect Obedience to all my Superiors, and that special Petition which I make in this *Novena*, to thy greater Honour and Glory, *Amen*.

The Seventh Day.

L O R D God of the Thrones, on whom thou reposest as on the Seat of thy Glory, and Chair of thy Majesty: I offer up to thee

the Merits of these supream Spirits, and those of St. *Francis Xavierius* that Throne of thy Glory, that Vessel of Election to convey thy Name to new Nations, who denied himself to himself, and to all worldly Things, casting them out of his Heart, that thou alone mightest possess it. I beseech thee, grant that I may despise all worldly Things, and rest in thee alone; grant me also the Petition I make in this *Novena*, to thy greater Honour and Glory, *Amen*.

The Eighth Day.

LORD God of the Cherubins, who are adorned with most perfect Wisdom, I offer up to thee the Merits of these most knowing Spirits, and those of thy Servant St. *Francis Xavierius*, whom thou didst grace with super eminent Wisdom, and to whom thou didst reveal most profound Secrets, that he might teach thy Law to many People and Nations. I beseech thee, grant that I may learn to fear and please thee, which is true Wisdom, and that by Word and Example, I may teach others to keep thy Commandments, and that thou wilt also grant me the Favour I beg in this *Novena*, to thy greater Honour and Glory, *Amen*.

The Ninth Day.

LORD God of the Seraphins, who are inflam'd with most ardent Love of thee; I offer

offer up to thee the Merits of these most fervent Spirits, and those of thy Servant *St. Francis Xavierius*, who like a Seraphin, was inflamed with thy Love, conquering innumerable Hardships and Dangers of his Life, to please thee, and to make those known and love thee, who before offended thee, and knew thee not. I beseech thee grant that I may love thee my only God, and my Lord, and endeavour to bring all Men to the Knowledge and Love of thee; and also that thou wilt grant me that, which I ask in this *Novena*, to thy greater Honour and Glory, *Amen*.

The Rapture of an affectionate Soul before a Crucifix: Compos'd in *Latin* by *St. Francis Xavierius*.

O God, I love thee, not that thou
Shouldst love me for't; nor love I do,
*Cause Hell for those that love thee not,
Will be their everlasting Lot.
Thou, thou my Jesus didst embrace
Me wholly on thy Cross of Grace,
Thou bor'st for me in thy last Trance
The Thorns, the Nails, the Gall, the Lance,
Pains, Anguishes, bloody Sweats,
Much Ignominy, and more evil Treats,
And Death, and all for sake of me,
For me a Sinner. O Love's Prodigy!
Why then, most loving Jesus, why,
Should I not love thee till I die?

Not

*Not to avoid the Pains of Hell,
Nor yet in Heaven for e'er to dwell,
But meerly 'cause thou lovedst me ;
Not for Reward will I love thee,
Will I love thee with all my Heart ;
Because my God my Lord thou art. Amen.*

*This Prayer may be said at the End of both
Devotions*

MOST Glorious St. *Francis Xaverius*,
Apostle of the *Indies*, and mighty in the
Works ; for the great Compassion thou shewest
to all Men, and for that most ardent Zeal,
with which, during the Term of ten Years,
thou didst labour in the *East*, for the Salvation
of Souls ; I beseech thee, that thou wilt effica-
ciously intercede with God for the Conversion
of Infidels and all other Sinners ; that thou wilt
pray for the afflicted Souls in Purgatory, and for
the true Peace and Prosperity of Christians, es-
pecially of those that are devoted to thee, and
that thou wilt obtain for me of our Lord this
Grace and Favour, which I N. beg of thee
with the most sincere Affection I am able : Ho-
ly Saint, as thou art favourable and loving to
all Persons, be so also to me tho' an unworthy
Sinner. Grant me this Request, to the Glory
of God, and to thy own Honour, *Amen.*

F I N I S.

AN
INSTRUCTION

To Perform with FRUIT

THE

DEVOTION of Ten FRIDAYS,

In Honour of

St. *Francis Xaverius*,

APOSTLE of the *INDIES*.

Much practised in *Rome*, and augmented, particularly of late by some Authentick Miracles, wrought by the Intercession of this glorious Saint.

*Upon which Score he is taken as particular Patron
of almost all ITALY.*

Permissu Superiorum.



The TRANSLATOR to the
R E A D E R.

Courteous Reader,

TH*E Experience I had at Rome and other Parts of Italy, of the following Devotions to the Glorious St. Xaverius. made me desirous, that our Nation, out of Ignorance of the means of obtaining them, might not want the like; and therefore I thought my time well spent in translating this Treatise, in which you will find neither Quaintness nor Eloquence, but such a plain and easy Stile, as is most suitable to Devotion, and fitted for the meanest Capacities, being desirous all should profit by it. Let not the practice of those eminent Virtues proposed to you, to imitate in this Great Saint, discourage you from endeavouring their Imitation out of a pusillanimous Despair, ever to arrive to as high a pitch of Perfection; but endeavour to imitate, at least, this so admirable a Pattern, in a lower Degree; and the more sensible you are of your own Weakness, the more confide in his powerful Intercession, who (as the writers of his Life testifie)*
always

Translator to the Reader.

always obtained, what was for the Spiritual Advantage of those, that begged his Intercession, as you may assure your self, he will think these Virtues to be. I cannot wish a better Success to this Translation, than the Original had, nor better Effects of these Devotions in my own Country, than they have had in Italy; and I hope, whoever experiences any Advantage by them, will be moved to pray for the Translator of them, who is,

Dear Reader,

Your most hearty Well-wisher

and humble Servant



A N
E P I T O M E
O F

The LIFE of St. *Francis Xavierius*,
Apostle of the *INDIES*;

O F T H E
S O C I E T Y of J E S U S.

THE Divine Providence, the same time it opened the way to the *Indies* and the new World, disposed, that Saint *Xaverius* should come into this, and be born, to both, an elect Vessel, to carry the Holy Faith over all, and in the former establish a new Christianity; for which end, it qualified him with all those Gifts we read, were severally bestowed on several persons in the Primitive Church, viz. * *of being an Apostle, of Prophecy,*

* St. Paul 1 Cor. 28. c. 12. v.

phcey, of Learning, of Virtue, of Health, of succouring the Needy, of Government, and of Tongues.

E Saint *Francis* was an Apostle, as sent by Christ's Vicar, with Title of *Nuncius Apostolicus*, to preach the Gospel to the *Indians*; in ten Years he ran over all the East, making above an hundred thousand Miles. He revived that Faith, *St. Thomas* the Apostle had there before taught; then foretelling, that when the Sea should come up to the Cross, (which he erected) as it did, when *St. Xaverius* enter'd those Parts, then should *Europe* send one, that should preach the same Doctrine he had already taught them. He converted many hundred thousand of Infidels; with several Kings, Queens, and Princes. He threw down the Temples of *Mahomet*, and of the Idols, whereof he broke forty thousand; he erected innumerable Churches, baptized with his own hand, above a Million and two hundred thousand Persons: He was the first that preach'd to several Nations and Islands, and particularly *Japony*, which contains threescore and six Kingdoms; and designing to convert that great Empire of *China*, died in the way, in the Island of *Sanciano*. You see, how well is verified that Prophecy of a Holy Nun, his Sister, that desired her Father to let him continue his Studies. for he should prove a great Apostle of the *Indies*. *St. Hierome* appearing to him at *Vicentia*, promised him the

like; shewing him the *Indies*, and what Fruit he was to reap there. Our Saviour himself declared the same, the Saint at *Rome* often hearing those Words* *A Vessel of Election is this great Man unto me; for I will shew him how great Things he must suffer for my Name.* Representing to him withal an *Indian* weeping and lamenting his own, and his whole Country's woful Condition, begging Help and Comfort from him, which he most graciously and plentifully did afterwards bestow for the space of ten Years upon the whole East. f

He was also a Prophet, foretelling Things to come, and far distant, and knowing the very secretest Thoughts of Man's Heart, insomuch, that at the same time the King in *Portugal*, and *St. Ignatius* at *Rome* ordered things to be done, he in the *Indies* published and executed their Orders, and with that certainty, that once in a publick Sermon from the Pulpit, he exactly related the Success and Circumstances of a Battle, which in that very Nick of time was fought between the *Aceni*, and the Christians, above three thousand Miles distant from the Place, where he then preached, as by strict Examination afterwards was found to be true. This foretelling future things, grew so customary to him, that he was scarce called any thing but Prophet; whereupon a most learned Man, with
good

* *Acts*, 15, 16.

good Reason said, that the Spirit of Prophecy in many was as it were by Fits, but in St. Francis it was a continual Habit.

He was not only Master of Philosophy at *Paris*, but also Teacher of the Divine Wisdom in the *Indies*, preaching the Gospel to all sorts of People, confuting in several publick Disputes the Brachmans of the *Indians*, the many of the *Turks*, the Bonzi of the *Japonians*, (all false Preachers of Idolatry) with that Fame and Renown; that a Pagan came six thousand Miles, only to hear his Doctrine; whose Worth is sufficiently made known by the Sanctity of his own Life, and of these his Disciples, *Gasper Berzeus*, *Cosmo Torres*, *Antonio Criminale*, the first that was martyred there, and many others of his Order; and even by the Children he nursed up in this Holy Doctrine, who became great Preachers, and wrought many Miracles, cast out Devils, cured Diseases, threw down Idols, and finally by the six hundred Martyrs in the Island of *Manar*, and infinite others of *Japony* and the *Indies*, that were all his Disciples.

The fourth Gift of Virtues, meaning that which adorns the Soul, was in him most admirable. His Love of God is sufficiently known all the World over; so far from being bias'd by any Self-Interest, that seeing in a Vision, all the Labour he was to undergo, he cried out, *Amplius Domine, Amplius; More, Lord*

More. And at another time having a taste of Divine Consolations to that degree, as he disowned himself any farther capable of receiving them, he said ; *Satis est Domine, satis est. It is enough, Lord, it is enough.* Such was his Charity, that he went to preach the Gospel to the Infidels, bare-foot, trampling upon Thorns, loaded with a little Furniture for Mass, and some few pious Books ; provided only with a spare Quantity of Rice ; waiting upon others running at their Horses Heels, to hasten the sooner to the converting of Souls ; always out of himself with the Love of God ; suffering so many Misfortunes at Sea by Tempests and frequent Shipwrecks, thrice sinking under the Ship, always in Dangers and Troubles, Crosses Afflictions ; persecuted by Infidels, Thieves, Devils, false Brethren ; had in Derision, scoffed at, and most barbarously misus'd by those he had been most charitable and beneficial unto ; beaten most cruelly by the wicked Spirits, and molested with their Temptations ; threatened to be murdered by Cut-throats ; by Idolaters held for a Mad-man, even in the Court of the King of *Anangucci*, where they reviled him with Curses, cover'd him with Dirt, overwhelmed him with Stones, and treacherously laid Snare's to take away his Life ; often endeavouring to poison him, twice giving him into the Hands of Assassins to be dispatched. Being

ing stoned by the Gentiles of the Island of *Moro*, he made his escape over a broad River, by means of a great Timber-Beam, which he handled and turned like a little Wand. How often did he give his Life for Christ? When he attended those that were infected with the Plague; when he upbraided their Infidelity to the very Gentiles, ready armed with Stones to kill him; when in spite of Princes and Priests, he threw down their Idols; when he alone resisted a whole Army of *Eadagi*, that in a fury intended to oppose the Christians; when he intrusted himself going into *Japony*, in a small Boat to Pirates, infamous for killing Passengers; when he entered the Island of *Moro*, where they eat Man's Flesh; when he went to *Cbina*, where it was Death for any to enter: So much did he love God and his Neighbour, but contemned and made himself most despicable, exercising all Severity imaginable upon his tender Flesh. A Man that was so nobly born, of the Race of the Kings of *Navarre*, and honoured with the Title of *Nuncius Apostolicus*, kneeled to every poor and ordinary Priest, to kiss his Hand; making and deeming himself a Slave to all; In the Ships, Inns, Hospitals, serving the very meanest Beggar and basest Servants; looking after their Horses, sweeping their Chambers, washing their dirty Linnen and Vessels; exercising the lowest Offices, even cleaning

their Sores and Wounds, with that Charity Victory of himself, as to sup up the Water, wherewith he had washed ore, that had a Leprosy, and another time to suck out the Putrefaction and Matter of a most loathsome Sore. I omit his other Virtues: He eat only once a Day, and then only a little burnt Rice, and often nothing for four, five, six, and seven Days together; his Drink was Water: he was cloathed with a Hair-shirt, wore one single Garment of black Canvas, all patched; his Sleep was either at Land upon the bare Ground, or the Cables on Shipboard; his Penance so rigid and austere, that he fainted often thro' his Fastings and severe Disciplines, wherewith he tore his tender and innocent Body. If by Virtue you mean Miracles, he wrought infinite. In the Fire, stopping it with his bare Word, when a House was actually burning; in the Air, driving away the Plague from *Malaca*, with the sweet Savour of his dead Corps, and making it rain Stones and Ashes upon the City of *Tolo*, rebelling from Christ and the *Portuguese*, which filling up the Ditches, and demolishing the Walls, forced them to a Surrender. In the Water, allaying Tempests, sweetning Salt Water by the Sign of the Cross, or dipping his Foot therein. In the Earth, causing Earthquakes. In his own Body, raising it in the Air, preserving it Incorrupt, and in the Flower of Virginity, ever free from

from the least Motion of Concupiscence. He still lived. tho' amongst so many Snares, Diseases, Labours, Plagues and Poisons, even without the least Infection or Hurt untouched; and after Death, sending out a most odoriferous Savour, even amongst quick Lime, and moist and wet Earth. The very Beasts obeyed him; a Lobster brought to Shore his Cross, that had fallen into the Sea. The Devils feared him, dispossessing all that were brought to him. In the Island of *Moro*, at his first Sermon he preached there, the Earth shaking and opening, hideous Cries and Shrieks of Devils were heard, that fled from their so long inhabited Dominions, insomuch that they appeared all surrounded with Fire in the Air, to the People, crying out, You burn and torment us, *Francis* you drive us from our Kingdom.

He was no less famous for the fifth Gift of curing Diseases: Witness *Francis Perez*, Rector then of the College of *Malaca*, who upon the Point of Gasping, was perfectly cured by St. *Francis's* embracing him. He, that he healed of his Wounds, by carrying him upon his Back. That Leper, whose Sores he cured with only washing them. Witness also the Bishop of *Malaca*, who desiring a Summary of all the Miracles the Saint had wrought, and finding after strict Examination, eight hundred only in his own Diocese, ceased to prosecute his first Thoughts, despairing ever to reckon them. Let
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the *Indies* confess and acknowledge his Power in this Point, where, not he in his own Person only, but his Hair, Girdle, Beads, the very Pulpit he preached in, the Lamps that burnt before his Shrine, the Water wherein was dipped only a Medal of his, even his very Shadow (which is yet more wonderful) cured many Diseases. Let him answer for himself; he can testify, that in an Instant, by Prayer, he was healed of those most dangerous Incisions, mortal of themselves, and beyond the Art of Man, as the Surgeons confessed, caused by the little Cords, wherewith out of too much Fervour he had girded his Thighs and Arms.

This is inconsiderable, if compared to his Power of raising the Dead: Besides many others, it is authentically proved, that five and twenty have obeyed his Call; some as they were carried to their Graves; others have been buried several Days, refreshing hereby the Memory of Christ's own Actions. A noble Gentle entreated him to come and raise his Daughter, now deceased, and receiving this Answer, that she was alive, dissatisfied lest St. *Francis*, but was soon comforted by his Servants, that told him she lived. A Lady (like *Martha*) lamenting her Loss, said. If you had been here, my Daughter had not died: Why, said the Saint, she is not dead? Yes, replied she, and three Days buried? The Saint accompanying her to the Grave, restored the Daughter alive to the afflicted and incredulous Mother.

His whole Life was nothing but an Exercise of the sixth Gift, of helping the Needy : He was totally taken up in tending the Sick and the Poor, succouring the Oppressed, instructing the Ignorant and Sinners, assisting all that were in Necessity and Danger either Spiritual or Temporal, with so much Carefulness and industrious Zeal, that none is able to express it. One *St. Francis* was not sufficient to work according to the great Charity he bore to all. To the end he might help several, he was actually present to each at the same time, in different Places: As when called upon by a Merchant, who suffered Shipwreck ; he obeyed and staid with him three Days upon the Plank, till all the rest of the Ship were dead, and brought him safe to Shore: And when, with the same miraculous Apparition, he saved ten Men in a little Boat. Such was the Confidence Seamen had in his Presence, that the oldest and most shivered Ships were reckon'd the most safe ; and Infidels themselves for more Security, loaded all their Goods upon them, tho' with double Charges and Expences, when he assisted even after his Death ; for carrying his Body in a very tottered, unsafe and ill-rigged Ship, and runnieng upon a Rock, the Seamen betook themselves to invoke the Saint's Aid ; and presently the Rock split in two, and opened a Passage for the Ship : Whereupon now at Sea, he is the Patron of Mariners, even amongst the Infidels.

He

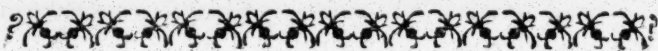
He was eminent for the Gift of Government and directing Souls, with no less Satisfaction of Seculars than Religious; Grateful always to the People, dear to Kings and Princes, winning the Hearts of all. St. *Ignatius* would have made him General of his whole Order: The King of *Portugal* revered his Words as Commands, as did also the King of *Bongo* and *Almangucci*; The King of *Travancor*, called the Great King, put out an Edict, commanding all should obey the Great Father, (so he called St. *Francis*) as the Great King. He converted the King of *Tanor*, and several others. Pope *Paul* the III. admired his Sanctity: *Marcellus* the II. desiring to see him, sent for him from the *Indies* to come to *Rome*; so much did he win the Hearts of all far and near: The Gentiles revered him, and even erected a Church in his Honour; where some wicked Fellows out of Contempt, having often stole the Oyl from the Lamp, and poured Water in its Place; enraged to see the Wick yet burn, and themselves deluded, put it quite out, which has often lighted of itself, to their greater Confusion, and Christians greater Comfort. Another time, being all alone, he met a whole Army of Enemies, that were Heathens, whom he frightened and put to flight with his bare Authority.

To conclude, his Gift of Tongues is no less wonderful than the former. They spoke in those Countries a hundred different Languages,
which

which St. *Francis* spoke not only well, but also with great Facility and Eloquence, yet with these two Privileges : The first, That preaching to Men of different Nations, he was perfectly understood by every one. The second, That with one and the same Word and Answer, he satisfied the Doubts and Questions of many together, although concerning Things, both hard and of different Matters. These, and many other Things we read of him in Historians, and in the Process of his Canonization. They add moreover, that he was not so well known, or so much called by the Name of *Francis*, as sometimes of Angel or Prophet, sometimes Raisher of the Dead ; now by that of Holy Father, other times of Great Father ; but always, and by all, with the Approbation of the Pope, and Applause of the whole World, he was called by the Name of Apostle.

To whose holy Intercession and Patronage, by the Assistance of your Prayers I commend myself, hoping you'll find his holy Aid and Assistance in all your Necessities (if for the Good of your Soul) as you have seen others before you : Observe moreover (as it has been more exactly noted in these our latter Days) that none with Faith and Devotion, ever recommended themselves unto him, that missed of their Aim, or at least, did not receive something more beneficial to themselves, and their Souls Good, which was, and is his only Scope in conferring Benefits.

Benefits. Let us comfort ourselves with what he told Father *Marcellus Mastrilli* at *Naples*, when appearing to him, he miraculously cured him: *Non parum se posse in Paradiso: That his Power was great in the Court of Heaven.*



A N
A D V E R T I S E M E N T
Of the A U T H O R,
To the Devout R E A D E R.

SAINTE *Francis Xavierius* is always ready to help those that devoutly implore his Aid in all their Necessities of what kind soever, and even to obtain of God most miraculous Favours for them, as all Christendom can testify; and for this reason, he is called the new *Thaumaturgus*, that is, Worker of Miracles; which are sufficient to fill whole Volumes, and we here in short will touch upon the Heads only of some few, to animate the Reader to have Recourse to this great Saint.

Peter Veglio, a Portuguese Merchant, of a very loose Life, by means of an Alms he had once given in Necessity, deserved God's Mercy through the Saint's Intercession, and was brought

brought to Repentance, and relieved in all other Corporal Necessities by the same *St. Francis*, who likewise foretold him the Hour of his Death, which accordingly happened.

He appeared to a Woman, that had been a long time sick in *Malavar*, and promising to send her one that should hear her Confession, advised her of her Death.

A Youth in the Hospital of *Mozambichi* raving, through the Sharpness of his Distemper, by only the Touch of the Saint, was cured both in Body and Soul.

An *Indian*, by Profession a School-master, by Life a most lewd debauched Wretch, was converted by the Saint's appearing to him, and obeyed that gracious Call of God to a better Life.

Being desired by a Christian Lady, to dispossess a Youth that was tormented by the Devil; as soon as he entered the House, the wicked Spirit quitted his Habitation; and the Youth before ready to die, was thereupon restored to perfect Health of Body. An *Indian* Poet that had accidentally lost his Eyes by Gun-powder, after many Years applying himself to the Saint, recovered his Sight better than before, which Miracle he published in Verse over all *India*.

He healed a Leper with washing his Sores, and drinking that filthy Mixture of Matter and Water.

An Idolatrous Woman that was barren, at the Intercession of *St. Francis*, was blessed by

D

God

God with a Son, who soon after dying, was restored to Life again by the Saint.

He raised another that was drowned in a Well ; and a third that died of the Plague.

In the Kingdom of *Travancor* he raised one that had been buried ; and another in *Murar*, as he was carried to his Grave.

In *Malaca*, he brought to Life, a Child that had been dead three Days ; and in the same Place, the Son of one that was devoted to him.

In *Japony* he gave Life to a Daughter of an Idolater ; to two others in *Manapar*, and to several elsewhere, as all the World can testify, and the Transactions of his Canonization do authentically evidence.

He restored to a Seaman his Son, that had been lost six Days at Sea.

He filled a whole Sea with Fish, where none scarce could be found before ; and with his Blessing, turned the salt Water of the Sea into fresh.

He obtained Rain to free a King from his Enemies that surrounded him.

A desperate Gamester, that had lost all he had in the World, encouraged by the Saint to try to mend his Condition, recovered his Losses ; and withal obtained the Conversion of his Soul, which was the Saint's only Aim.

He saved several Ships from perishing in Tempests and storms.

He was in several Places at once

The

The very Children whom he taught the Christian Doctrine, with the Beads and Medals of St. *Francis*, cast out Devils, and wrought many Miracles.

His very Hand-writing cured the Sick ; and his Pictures stopped and quenched a great Fire.

The Oyl, that burns in the Lamps before the Saint's Body at *Goa*, has cured many infirm and sick of all Diseases.

A Christian Lady, by means of a Cross, that the Saint had erected in *Amboino* to be honoured, obtained in time of a great Drought plentiful Rain, which the Idolatrous Women were not able to obtain from the Idols, with their enchanted Witchcraft.

The Saint appeared to a Merchant, that had recommended himself to him, and had a Pair of Beads of the Saint's with him five Days ; after he had suffered Shipwreck, and brought him safe to Shore, and stayed with another three Days upon the same Plank, and at last landed him safe.

God blessed several barren Women with Issue at this Saint's Intercession.

An *Indian*, in *Punical*, that had three Daughters, prayed to the Saint to beg of God the Blessing of three Sons, which she obtained. We shall weary our selves in rehearsing all the Wonders wrought by this great Saint ; as the Vicar-General of *Goa* owned of himself, after he had reckoned up eight hundred.

We read of an hundred authentically approved of in the Process of his Canonization. The Miracles that have been wrought at *Potami*, in the Kingdom of *Naples*, by a Picture of his, are sufficient to fill a whole Volume.

The Church therefore, with good Reason, says of him on his Feast, *This Saint, so bountiful, so gracious, and so loving, shines over all the World by his most resplendent Miracles* Who will be no less ready and willing to assist you in all your Necessities; if you amend your Life, and reform your Manners; the Saint aiming by these temporal Favours he bestoweth, at nothing else, than the Salvation of every one's Soul, which God of his infinite Mercy grant to all, by the Intercession of St. *Francis Xaverius*.

To the devout Clients of the glorious Apostle of the Indies, St. Francis Xaverius.

HERE is laid before you (Clients of this Great *Xaverius*) a little Parcel of the innumerable Actions, and most heroick Enterprizes of St. *Francis*, which he took in hand, only to the greater Honour of God, and for the Good of his Neighbour.

If you like this small Compendium, and find your Heart enflamed with a Desire of more, betake yourself to the History of his Life, copiously written by many; but yet far short of what he did.

Those

Those that desire to honour this Saint by imitating him, and to profit themselves thereby, must reflect upon that Saying of St. *Augustine*; That, *Non pigeat imitari, quod delectat celebrare*, that is, *They must not be ashamed to imitate, what they delight to honour*.

The Saints are willing to find in us some Similitude of their Virtues, which they have practised before us in this World, to the end that they may be the easier stirred up to obtain our Petitions. For which Reason, here are Ten Virtues of this Saint allotted for Ten *Fridays*: And although this Glorious Saint was admirable in all the Virtues of a most sublime Christian Perfection, yet these seem more particularly necessary, and also in some sort fitter to be imitated, which we shall here set down.

You shall every *Friday* read one with Reflection, and purpose to imitate him therein, and beg it of God, by the Merits of this Saint, for your self, not forgetting me; whereunto it will help very much, to resolve from one *Friday* to another, to practise more or less the Virtue proposed in the former Consideration, according to the Necessity you find thereof in your Soul: By which frequent Acts, you will greatly facilitate and advance your Spiritual Profit.



General Advertisements,

For those, that desire to honour St. *Xaverius*,
by imitating these his Virtues.

1. **B**E Devout to the Holy Crucifix
2. Pray for the Conversion of Infidels.
3. Pray for the Souls in Purgatory.
4. Be a Lover of Chastity.
5. According to your Condition, endeavour to help your Neighbour, as well in Spirituall, by teaching the Christian Doctrine to Children, and ignorant People, hindering their Sins, exhorting them to do well, and giving good Example; as in Temporals, by giving Alms, visiting the Sick and Hospitals, defending the Poor, and helping them in Necessity.
6. Confess often.
7. Examine your Conscience daily.
8. Reflect often upon those Words: *Quid prodest Homini, si universum Mundum lucretur, Animæ vero suæ Detrimentum patiatur?* That is, *What doth it avail a Man to gain the whole World, with the loss of his own Soul?*
9. Return Good to him, that has displeas'd, or injur'd you.
10. Promote the Devotion to the Saint.
Antiph. Well fare thee, &c. with *Vers.* and
Resp. as before, p. 12. *The*

The Prayer.

LORD God, who hast vouchsafed by the Preaching the Miracles of *St. Francis Xavierius*, to join unto thy Church the Countries of the *Indies*: Grant propiciouſly, we beſeech thee, that reverencing his Glorious Merits, we may alſo imitate his Example. Through Chriſt our Lord, *Amen*.

A Prayer to the five Wounds of our Saviour much uſed by St. Francis.

O Lord *Jeſus Chriſt*, by the five Wounds thou waſt pleaſed to receive upon the Croſs for Love of us: Help thy Servants N. N. whom thou haſt redeemed with thy precious Blood.

To the greater Glory of God, and Salvation of Souls, *Amen*.

Through the Interceſſion of *St. Francis Xavierius*.

O God I love thee, &c. p. 19.



Ten Motives,

To excite all to a Devotion to *St. Francis Xavierius*.

1. **H**IS indefatigable Zeal, accompanied with an undaunted Courage in undertaking, ſuffering, and overcoming all Difficulties for the good of Souls.

2. His

2. His singular Affability, wherewith he accomodated himself to all sorts of Persons, to gain them to God.

3. His total Contempt and Abstraction from all things of this World.

4. That great Fire of Divine Love, which betraying it self so often, even in his very Countenance, shewed how full his Soul was of God.

5. His living and dying a pure Virgin.

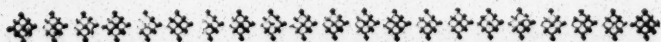
6. His extraordinary excelling in all kind of Virtues and Gifts of God.

7. The great Number of Souls he converted, which were above two hundred thousand.

8. His Facility in working Miracles alive and dead.

9. The extraordinary Favours he shewed to those, that are devoted to him.

10. The common Experience, whereby we see, that whosoever seriously recommends himself to St. Francis, either obtains his Request, or Comfort and Strength to conform to God's Will, if he has not his Petition granted (because not expedient for the good of his Soul.)



An Explication of the devotion of Ten Fridays, in Honour of St. Francis Xaverius, and what is to be done therein.

THIS Devotion is instituted to obtain some singular Favour of this Saint; who, as heretofore

heretofore on Earth, so now in Heaven, is all Bowels of Mercy towards those, that invoke him, and does most graciously and abundantly favour his Devout Clients.

Ten *Fridays* are ordained, and if conveniently, without Intermiſſion; in each of which he, that will perform this Devotion, muſt Confeſs and Communicate; and before ſome Altar, or picture of the Saint, or where elſe moſt convenient, muſt alſo ſay Ten *Pater Noſter's*, and Ten *Ave Maria's*, and Ten *Gloria Patri's*, &c. offering to God the Merits of this Saint, to obtain the Favour he deſires.

In this, two things are to be obſerved: The *firſt* is, That before one applies himſelf to this Devotion, he muſt purifie his Intention concerning the Favour he petitions for, be it Temporal, or Spiritual; pretending nothing elſe, but the Glory of God, and the Salvation of his own Soul; for ſeeing this was the only Aim of this Saint, whiſt he lived in this World, ſo it will be a more efficacious means now in Heaven to move him to favour us with his Interceſſion to his Divine Majeſty, to obtain us our Requeſt.

The *Second* is, That none of thoſe Devotions, omitted either in part or whole, have any Obligation, even of a venial Sin; ſo that you may continue them or no, when begun, without any ſcruple; and if Buſineſs permits you not to perform Ten *Fridays* in order, go on with them at your leiſure.

Friday

Friday is assigned in Memory of the Saint's dying on that Day in the Island of *Sanciano* : The Number is in Honour of the Ten Years he laboured in the *Indies* for God's greater Honour, and the good of Souls ; and the same is to be understood of the ten *Paters* and *Aves*, and *Gloria Patri's*.

To the end this Devotion may have more Fruit, and promote the Exercise of some Virtue, some Considerations are here set down, taken out of the Life of the Saint ; one for every *Friday*, which is to be read on that Day, by those that practise this Devotion ; stirring themselves up to a lively Imitation of that Saint. To every Consideration there is annexed a Colloquy, in form of a Prayer, begging of the Saint some Spiritual Grace, suitable to the foregoing Consideration, and profitable for the good of their Souls ; wherein, with a little Labour, they may spend their time with much Profit.



The Consideration for the First Friday

Upon the singular Purity of Mind and Body of
St. *Francis Xaverius*.

BY Purity of Mind, is not only understood Innocency of Life, but also a right Intention of doing all our Actions purely for the Glory of God, and for no other End.

How

How great was this Purity in *St. Francis* ! The sole Aim of his immense Labour, was the Glory of God, not seeking any thing else, either in his Voyages by the most dangerous Seas of *Europe, Asia, and Africa*, or Journies by Land, and I may say, through both Worlds ; or in his most troublesome Preaching, but that God should be known, praised, and glorified. In a word, all he suffered (which as *Francis Manfilla*, a great while Companion to the Saint, said, is not to be conceived how much it was) was only for the Glory of God, never regarding any the least private Interest.

The Reward of his Labours, was a most sublime degree of Sanctity, which he arrived unto, whereby afterwards he deserved such a Glory in Heaven, and received so many Favours here on Earth.

And our Saviour, to shew how pleasing his Labours were to him, wrought that continual Miracle ; that in his Father's House a Crucifix sweat Blood, every time the Saint was in any difficult Enterprize, or Suffering.

Examine your self, Devout Soul, and see what Intention you have in all your Actions ; if to please God only, or else for some other private Interest : If the first, give God thanks, and stir yourself up to Perseverance : If the second, be sorry, and purpose an Amendment.

But by Purity of Body, is chiefly understood the Virtue of Chastity, which retrenches all sensual unlawful Pleasures. He

He excelled so much in this Virtue, that as long as he lived, he preserved the Lilly of his Virginity unstained, and therefore is generally painted with one. And which is yet more to be admired, he preserved it most pure, even living in the World, amongst the Delights and Enticements of his own House, in the Heat of his young Blood, and Liberty of the Students of the University of *Paris*, where he lived, and even in the most licentious and loose Manners of the *Mahometans* and *Gentiles*, with whom he conversed so many Years.

God rewarded this his Angelical Purity with the Incorruption of his Body after his Death, and with infinite other Miracles. For *George Alvarez* having buried it in quick Lime, that he might the easier carry his Bones from *Sanciano* (the Island where he died) to *Goa*, after three Months found it as entire, as if newly buried; and which is more, the Body being cut, bled as fresh as if alive.

This Miracle extended it self also to his Cloaths, which were preserved from receiving any harm from the Lime, which naturally would have consumed both.

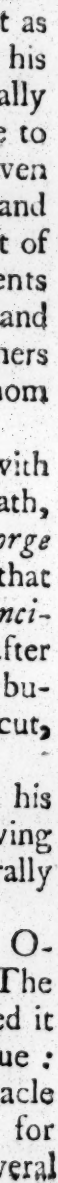
The Body also sent out a most fragrant Odour, far surpassing any in this World. The carrying the Body through *Malaca*, freed it from a most desperate and infectious Plague: And when it was brought to *Goa*, the Miracle of its Incorruption did no less continue; for
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ing to St. *Thomas*, it is a Virtue whereby a Man knowing his own Defects and Imperfections, keeps himself within his own Bounds, in a low Degree.

St. *Francis* practised this Virtue in a most perfect manner towards all sorts of Persons ; for tho' he was born of the Race of the Kings of *Navarre*, by Office *Nuncius Apostolicus*, and besides, endowed with most rare Talents of Nature and Learning, yet he humbled himself below all, when ever it was for the greater Glory of God. He writ to St. *Ignatius* his Superior, always upon his Knees.

He answered a Friend of his, who examined him, concerning a dead Child, he had raised in the Coast of *Comorino*, with all Humility, as it were confounded : I raise the Dead to Life ! And can you believe such a thing of me, such a great Sinner as I am ?

In a word, all his Life is full of Examples of his most profound Humility ; and was held for such over all *Spain*, *Italy*, *France*, *Portugal*, *India*, *Japony*, and innumerable other Countries, wherein he exercised this Virtue in divers Ways, and in a most perfect Degree with the poor Prisoners, Children, Slaves, Soldiers, Seamen, and what not ? And this in a most abject and contemptible manner ; choosing for his Lodging, the Hospitals ; for his Cloaths, coarse Canvas ; and for his Meat, dry Bread, burnt Rice, and the like.

But

But God ordered it so, that the more he humbled and debased himself, the more he should be esteemed by others.

Hence it was, that Pope *Paul* the third admired him, and that he was honoured and respected by the King of *Portugal* in an extraordinary manner, and no less by the Vice-Roys of *India*, by Governors of Towns and Countries, and by all Persons of Note. The *Portuguese*, even in *Portugal*, gave him the Name of Apostle; the Gentiles stuck not to give him Divine Titles; the *Mahometans* held him for a great Prophet; many Idolatrous Kings called him Great Father; whole Towns and Countries came to meet him: The Missioners of the Society, that were designed for the *Indies*, thought it a Paradise to be sent to never so hard Enterprizes, if Saint *Francis* were but there; so little did they think of themselves to enjoy him. *Gonzalo Fernandez* crept upon his Knees to St. *Francis*, who knock'd at the Door to speak with him. *Angero*, a *Japonian*, came from the farthest part of the East to the Island of *Molucche*, above two thousand Miles, only to treat with the Saint about the Affairs of his Soul: After the Saint's Death, a new Convert sailed from *Goa* to the Castle of *Xavier* in *Spain* above fifteen thousand Miles, only to see and reverence the Chamber St. *Francis* was born in. You see how true God's Promise is, and

how much it is verified in this great Saint.

** He that humbleth himself, shall be exalted.*

Let every one reflect upon this, and see how he beaveth himself according to his State, with his Superiors, Equals, and with his Inferiors ; Let him see if he carries himself as a good Christian ought with Charity and Submission, or rather with Pride and Haughtiness ; and accordingly let him purpose to persevere in the good, or mend what is amiss.

The COLLIQUY.

To *St. Francis Xavierius*, to obtain Christian Humility.

MOST humble *St. Francis*, I most earnestly desire, you would beg of Almighty God for me Strength and Courage to overcome my Pride, and imitate your Humility, whereby I may offend no body, either in Thought, Word, or Deed, out of Pride or Contempt : I purpose on my part, to use all possible Diligence thereunto, that I may glorify God, and edify my Neighbour.

Amen.

** Luk. 18. 14.*

The



The Consideration for the Third Friday.

Upon the Penance and Mortification of St.
Francis Xavierius.

PENANCE here is not taken for a part of the Sacrament, but it is a Virtue, that embraces hard Difficulties and painful Afflictions, for satisfaction for Sins committed against God.

Most sharp were the Mortifications this Holy Apostle used and inflicted upon himself; besides the insupportable Sufferings annexed to his Apostolical Charge and Office: His Fasts were very frequent, and had not God particularly inspired him to undertake them, might be called indiscreet; for he passed three, four, and sometimes seven Days without the least Sustenance; though his ordinary Diet might be justly called a perpetual Fast; as hath been gathered out of one of his Letters to a Friend of his, wherein he confesses, that he lived more like a Bird than a Man, with nothing but Water and Rice. His Watchings were continual; spending the best part of the Night in Prayer: his Sleep and Rest (which he even unwillingly allowed to Nature) were rather to torment than ease him; for at Sea he lay upon the Cables, and at Land upon the hard Ground, or a Bed of Cords.

He wore Day and Night a continual hair Shirt; he girded himself with Chains, riveted with points of Iron; he disciplin'd himself to Blood with Whips armed with Rowels of Steel. His Eyes were in a perpetual Bath of Tears for the Offences he knew were committed by others against God, confessing himself always a Sinner, and being both Confessor and Penitent, he shared with others in their Penances, and undertook to satisfy for them himself; witness that heroic Act upon the Coast of *Cananor*, where to move a Sinner to Sorrow for his inveterate Sins, he retired himself into a Grove hard-by, and there cruelly tore his Body with Whips, till such Quantity of Blood trickled down his Back, as provoked the Sinner to abundant Tears, and a true Compunction; and so he reconciled him to God.

But what Wonder he should practise these most cruel Mortifications in this his Office of Apostle; seeing, from the first Moment he begun a Perfect Life, he accustomed himself to most rigid Austerities? Who is ignorant, that to satisfy God for his too great Niceness and spruceness in Cloaths, and nimbleness in Dancing, he tied his Thighs so strait with little cords, that he was not able to breathe; so far had he let them eat into his Flesh, that they could not be seen, whereof he must necessarily have died, had not God most miraculously cured him, whom he had designed for the Apostle of the
new

new World. Every one knows that in the Hospital of *Vicenza*, to get a total Victory over himself, he sucked the Corruption and Matter of a most peffiferous and loathsome Impostume: And before he said his first Mass, he spent forty Days in most rigid Penance, shut up in a little Grot of Mount *Celfo* within the Confines of *Padoua*. In fine, these Austerities were so dear to him, that he never left them off to his dying Day; so that with good reason he might say with *St. Paul*: * *I die daily*: and, † *For thy Sake we are mortified all the Day*.

As God is a most just Rewarder of the least thing done for his Sake, so he did greatly recompense and sweeten these Pains of *St. Francis* with Infinite and Divine Consolations; which his Heart not being able to bear, they appeared in his very Countenance; seeming to be always enflamed, yet always chearful and pleasant, even in the most difficult Enterprizes; shewing to the World, that he was really in his Heart a Citizen of Heaven. This abundance of heavenly Comfort, forced him to cry out, *Satis est Domine, Satis est*: *It is enough Lord, it is enough*: Begging that an End might be put to those Delights, his Heart of Flesh was incapable to endure. That Posture of opening his Breast, which he was often seen in, was only to mitigate a little

* *Cor*, 15. 31.

† *Psal*. 43. ver. 23

tle that Divine Heat of the Love of God, that without Intermiſſion, burnt and conſumed his Heart. I'll omit thoſe Extaſies or Raptures wherein his Body was often ſeen liſted from the Ground; and thoſe frequent Rays of Light that ſo environed him, that he ſeemed rather a Saraphin of Divine Love than a Man of Earth. *Thomas Firnandez* found him often in *Manapar* of *Piſcaria*, elevated a Cubit from the Ground, with his Face ſurrounded with Rays, and his Eyes ſparkling like Stars. Many Eye-witneſſes attesteſt, that at Maſs and Communion in *Ma'laca* and *Meliapor*, he was ſeveral times ſeen quite alienated from his Senſes, and elivated in the Air. Theſe are ſome tokens of thoſe Divine Conſolations this Angel of Heaven enjoyed here upon Earth, in Reward of the Sufferings he undertook for the Love of God.

What have we now to ſay for ourſelves, miſerable and tender Creatures, that ſo much ſhun all occaſions of Suffering, even when our ſtate of Life and Condition require it? How ignorant are we of the true Good! It is no wonder Divine Conſolations are ſo ſcarce with us, ſince we fly all Trouble and Difficulties, that might elſe in ſome manner deſerve, and draw down theſe Favours upon us.

The COLLOQUY.

To *St. Francis Xaverius*, to obtain a desire of
Penance and Mortification.

O Most mortified Apostle! Behold at your Feet the greatest Sinner of the World, and yet the most delicate, the most deserving of Penance, and yet the greatest shunner of it, who Implores your Help, that he may begin to love that once, which he ought always to perform, and thereby satisfy God for his Sins. You, O dear Saint! Most Innocent, and yet so generous an Embracer of Austerity, obtain for me of my suffering Saviour your Spirit, that I may set my Affection more thereon, and thereby diminishing the pains of Purgatory due to my Sins, I may the sooner come to enjoy with you the beautiful Vision, *Amen.*

*The Consideration of the Fourth Friday.*

Upon the Patience of *St. Francis Xaverius*.

PAtience is a Virtue that Strengthens our Mind against all Difficulties that might otherwise deter us from our Duty.

This

This holy Apostle was so abundantly endowed with this Virtue, that he might justly say with *St. Paul*, * *Let us exhibit ourselves as the Ministers of God in much patience.* Truly it was very necessary in those his long and most Troublesome Sickneses: as when destitute of all human Comfort he was obliged in *Vicenza* to lye in the same Bed with a most filthy and loathsome Sick Man; and in his Journey from *Amangucci* to *Meaco*, to live only upon Water and Rice; and in the Island of *Sanciano*, to die totally abandoned by all. Yet these Inconveniences were nothing to those he suffered in changing so often to so contrary Climates, from one excess to another, accommodating himself to the barbarous Incivilities of People so different from the *Europeans* in Life and Manners; in the excessive Heats of the Torrid Zone, in the Incommodities of Sea-Voyages, in Tempests and Dangers of Shipwreck, Men and Devils: He was often in the Publick Market places laugh'd at by the People, sought for to Death by the Gentiles and *Bonzi* their Priests, as a Destroyer of their Idols and Gods: Most shamefully and inhumanly reviled by Governors of Towns and Countries, Captains of ships, Soldiers and seamen; and even by Christians (amongst whom some bad are always to be found) utterly hated,

* 2 Cor. 6. 4.

hated, as a reformer of their Manners and wicked Lives: Finally left and betrayed most ungratefully by those he had been most beneficial unto. The Devils also set upon him divers times, and once beat him most unmercifully in *Meliapor*, as he prayed all Night at the Tomb of St. *Thomas* the Apostle; and they always persecuted him, as their sworn and most bitter Enemy.

Yet what did St. *Francis* do? What would you, a most delicate, nice, and cowardly creature have done? Quitted what you had undertaken? Fainted and yielding at the first seeming Difficulty, fled back? No, no, quite contrary, he like an undaunted Soldier, not the least struck with these oppositions, stood his Ground, and faithfully discharged himself of his Apostolical Commission; witness his Journies in his Ten Years, amounting to an hundred thousand Miles, equivalent to almost five times the whole Circumference of the Earth; wherein he abolished innumerable Superstitions, rooted out many Abuses, corrected many wicked and inveterate Manners, threw down Idols, converted innumerable Souls, and baptized with his own Hands above a Million and two Hundred Thousand Persons. Worthy Fruits indeed of the Invincible Patience of St. *Xaverius*.

But what do I miserable Creature? How do I bear even the least things that happen daily? How ought I to be ashamed that have not the
Heart

Heart to suffer the least Word, Check, or Cross Answer from another, which makes me so often neglect my Duty to God, and fail so frequently in the Employment I am in? I am truly confounded, seeing with how little Patience I might so much promote God's Glory, and that failing in the first, I am so notoriously deficient in the latter.

The COLLOQUY.

To St. *Francis Xaverius*, to obtain the Virtue of Patience.

YOU see, most Patient Apostle, the Baseness of my Heart, so streight and narrow, as not to dare to open itself to receive the least Cross, or Adversity, but presently it yields and faints. Yet my Crosses are not like yours, which were so hard and painful; but slight Troubles and small Difficulties, and yet I am most impatient in all Occurrences. O most Patient *Xaverius*! obtain of the divine Goodness for me, your Spirit of Patience, that manfully resisting all Difficulties annexed to my State and Condition, I may faithfully comply with God's holy Will. *Amen.*

The



The Consideration for the Fifth Friday.

Upon the continual Prayer of St. Francis
Xaverius.

Prayer is an Act of Religion, whereby we have recourse to God, begging what is fit we should ask of him. St. *John Damascen* calls it an Ascent of our Minds to God, whereby we treat and converse with him.

St. *Francis's* Prayer was continual, fulfilling that, * *It behoveth always to Pray, and never to cease*: And that of the Apostles, † *Our Conversation is in Heaven*. Altho' he was always united to God, yet he had some particular Times allotted for it; spending the Night chiefly in continual Prayer and Contemplation; never allowing himself above two or three Hours for natural Rest. On Ship-board, for Prayer he prefixed from Mid-night till Morning, whereupon the Seamen used to say the Ship sails securely, seeing Father *Francis* stands Centinel. In *Manapar*, he was at several Hours in the Night observed by his Host, and found always upon his Knees at the Foot of a Crucifix. But what Sort of Prayer was it? Worthy indeed of that seraphical Heart, all burning and set on fire, and carrying him to

F

his

* St. *Luc.* 18. 1.

† *Phil.* 3. 20.

his only Center, God. In so much that many confessed, they could not look him in the Face, even in familiar Conversation amongst them, his Countenance so dazzled their Eyes. His short, tho' most inflamed jaculatory Aspirations give us sufficiently to understand, what Fire consumed his most ardent and loving Soul; having been often heard to say, even in his Sleep and raging Sickness, and commonly in Latin, *O Sanctissima Trinitas ! O mi Jesu ! O Dulcis Jesu ! O Jesu cordis mei ! O most Holy Trinity ! O my Jesus ! O sweet Jesus ! O Jesus of my Heart !* These shew us that altho' he was in Body on Earth, yet in his Mind he was in Heaven. A second *Daniel*, who in *Babylon*, that is, amongst Idolaters, Barbarians, and a thousand Hindrances and Distractions, was in a continual and most perfect Prayer. Our Saviour enriched this Prayer of his Servant with many Favours. First, of most high Contemplation, which seemed so natural unto him, that he used it at his Pleasure, in uniting himself with God. Then of most divine Wisdom and Prudence, in knowing the Will of God, and executing it to his greater Glory. The Third was a most admirable Gift of Prophecy, not only in seeing Things afar off, and foretelling things to come, but even penetrating into the Secrets of Man's Heart. Several of these Prophecies are famous, as that of the Death of *John Armusio* or *Amboinum*.

Two

Two hundred and seventy Miles distant from the place where St. *Francis* was : That at *Malaca*, of the Victory of the *Portuguese* against the *Acenians*, when he promised to *James Pereira* continual Prosperity, which he ever after enjoyed. When he acquainted *Peter Veglio* of his Death, after a most peaceable and happy Life, which accordingly happened : Of the Destruction of the City of *Telo* : Of the Misery of *Alvarez Ataide*, who endeavoured to stop his Journey to *China*, and innumerable others ; in so much that in the Process of his Canonization, the holy Inquisition of *Rome* approved and allowed of a hundred and fifty most evident and manifest Prophecies.

I perceive, devout Soul, you are desirous of these Favours, and would willingly betake yourself to such Prayer, were you to reap such Fruit : But consider a little with your self, and see what time you allow for Prayer ? Ah ! I am ashamed to tell, what is too true. It is but little or none, and that, the worst Part of the Day : If you have any time to spare, and know not what to do with it, that you give to God. And yet how is that spent too ! As for your exterior Carriage and Comportment, is it fit to appear before that God, with whom you treat ? For your inward Attention and Affection, I fear it is so poor and weak, that you easily admit Distractions, or at least are very negligent in putting them away. And do you

think, God will bestow his Favours on a Soul so ill prepared to receive them? You are deceived. Do then what is requisite on your Part, and correct your Defects, and then God will not be wanting on his.

The C O L L O Q U Y.

To St. *Francis Xaverius*, to obtain the Grace of Prayer.

I Aspire not, O holy Apostle, to those admirable Favours God enriched your Prayer with: No; those were properly yours, and peculiar to that great Soul, to which God did in so singular a Manner communicate himself. I am contented with the most solid Part of Prayer, and do humbly beg you to obtain of God for me a true Love and Affection to it. Such a Love of it, as never to omit it, or assign the worst Part of the Day for it. Such an Attention to it, that I may never be voluntarily distracted in it. Such Fruit from it, as may correct my Defects and Manners, and encrease the Virtues most requisite for my State and Calling. This is, what I beg of you, most glorious Apostle! and for this End I make a Purpose to use such Means, as are requisite.



The Consideration for the Sixth Friday.

Upon the Magnanimity and Generosity of St.
Francis Xavierius.

Generosity is a Virtue, that so emboldens the Mind, as not to be daunted at hard Enterprises, that usually deter it from virtuous Actions. This Virtue and Disposition of Mind, was but necessary to this holy Apostle to strengthen him against so many Difficulties, Oppositions, and Dangers; which were not the easier and less to be feared, because necessarily annexed to his Office of Apostle. Dangers at Sea, at Land, from treacherous Companions, Strangers, Thieves, and Cut-throats, both in publick and private, were no less inseparable Companions of St. *Francis* than of St. *Paul*. The Difficulties he encountered (as we read in his Life) were such, that nothing but a most heroick Courage could have overcome them. He crossed from the *Indies* to *Japony*, the most dangerous Tract of all those Seas, by reason of the raging south Winds; and that in a little Boat (the seamen being all Pirates, and the Master both Idolater and Pirate) running continual Risque of either being drowned at Sea, or cast upon some desert Island, there necessarily to have starved. In his

Journey from *Meliapor* to the *Molucche* crossing from one Island to another he suffered thrice Shipwreck, and once lighting upon the Plank of a ship, toss'd three Days and three Nights by the tempestuous Waves, was at last rather dead, than alive cast ashore. His Dangers at Land were no less than at Sea. For tho' he was generally esteemed by Vice Roys, Governors and other Officers, yet he wanted not most strong Oppositions, as in the shore of *Piscaria*, in *Travancar*, and in *Goa*. Most obstinate was that of *Alvarez Ataide* then Governor of *Malacca*, who neither by entreaties nor threats could be brought to allow of *James Pereira's* sailing to *China*, with whom *Saint Francis* intended to go to convert that great Empire. He went to the Islands of *Molucche* and *Moro* (famous for its barbarous Cruelty) against the Consent of all his Friends, and in spite of all the Threats of the Devils. In *Amangucci* the *Bonzi* with armed Men continually sought to kill him. In the most heroick Enterprize he framed in his Soul of the Conversion of *China*, Death was the least danger he apprehended : Fearing not a World of Dangers to free another from the Tyranny of the Devil.

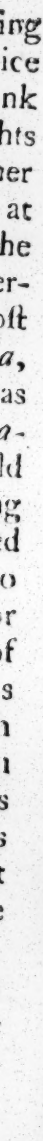
Whoever you are, dear Soul, that read these generous Acts of *Saint Francis Xaverius*, reflect with yourself and see, how you carry yourself in the service of God. I am afraid the very shadow of Difficulties do quite dishearten and
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be admired ; yet both very profitable for you ; for whether you imitate or admire Saint *Xaverius*, you may assure yourself of his Protection and Intercession. The first is the Love of God ; the second his Power over all Creatures.

As for the first, what do you think, devout Client of St. *Francis*, of the Love he bore to God ? his whole life is a sufficient Proof thereof, according to that great saying, *Probatio dilectionis, exhibitio est operis. Deeds are the Proofs of Love.* But yet to give you some more particular signs thereof, here are some few Reflections no less true than wonderful. This love of God did so inflame his Heart, and set it all on fire, that he was not able to suffer it's insupportable Heat, nor scarce endure his Cloaths. Once as he was walking in the streets of *Goa*, he was so totally absorpt with the Love of God, that he took no Notice of an Elephant, that broke loose, and threatened Death to all it met ; but yet afterwards to the great Wonder of all, it retired. The like happened to him going from *Amangucci* to *Meaco*, when he ran like a Servant behind a Nobleman's Horse, never feeling the Thorns, that continually tore his Feet ; so much was his Mind absorpt in the Abyss of the Love of God. Every where he was out of himself, and totally in God : But above all in Prayer, Mass, and Thanksgiving after the divine sacrifice. His Soul betrayed itself so clearly in his very Countenance, that the Pope said of him,

him, that he was *Vultu adeo inflammatus, ut Angelicam prorsus Charitatem repræsentaret.* Seeming rather a burning Seraphin, and a blessed Spirit upon Earth, then a Man.

What say you, pious Reader? you do wonder and admire him, and I am comforted thereat, because hereby you may frame some Idea of the great Love St. *Xaverius* bore to God. But why do not you endeavour also to love the same God? For he is the same he was then, ever deserving to be loved above all things created; and should you not love him, you would always prove the most miserable Creature in the World, for not placing your Affection upon a God, that is so worthy of Love, seeing to love him is the sole Happiness of Man.

As for the second Point proposed in the beginning, God even in this Life seemed to reward his Saint with an universal Power and Dominion over all Creatures. The Heavens saw the Day encrease three Hours by the Prayers of this second *Josue*, that the Christians might give a total Overthrow to the Infidels. The Earth rent itself with most horrid Earthquakes to frighten the Citizens of *Tolo* to the Christian Faith, which they had so shamefully forsaken; the air bore him up from the Ground several times by Night and Day. The Fire raging and threatening several Houses, obeyed his Command, and offered not to pass the Limits prescribed by St. *Xaverius*. But the Water seemed to acknowledge

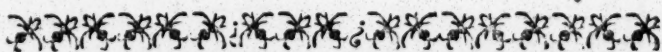
ledge most of all his Power. He was an Anchor to Ships in the greatest Storms ; a favourable Gale to carry them thro' the most dangerous shallows, and sands of the Seas ; a Calm, allaying Tempests, and a Haven for those that suffered Shipwreck. The very Idolaters called him the God of the Sea, and spared no Charge for themselves and their Goods to sail in the Ship *Saint Xaverius* went in. In the *Indies* he often changed salt-Water into fresh ; and more by only dipping his Foot into the Sea. He allayed Tempests, sometimes by Prayer, other times with Relicks he wore, or with the Sign of the Cross ; and once by letting his Cross into the Water, which God to double the Wonder, permitted a Wave to snatch away, and so bereft him of his only Comfort ; when behold soon after a Lobster with open Claws above Water, brought it to *St. Francis* again.

It is impossible to specify every particular Miracle wrought in this kind by *St. Francis* ; let these few in short suffice,* to convince you, that in this glorious Saint you have a Patron ready to command all Creatures for your good ; so that in all Occasions and Necessities you may have Recourse to him with confidence, and hope in his most powerful Intercession and Assistance.

The COLLOQUY.

To St. *Francis Xaverius*, to obtain the holy
Love of God.

WHat did you aim at throughout the whole course of your Life, O holy Apostle, but to bring all the World to the love of God? and now, will you not, O great Lover of God! obtain for me a poor helpless Creature, and ardent desire of loving him above all Things? Ah! I doubt not of your Help and Intercession, but I apprehend my own Weakness, lest permitting myself to be deceived by the foolish love of Creatures, I may swerve from the true love of my Creator. Help me then, O holy St. *Francis*! That I may not be so deluded, but yielding up my Will to God, I may by a holy Necessity, always love him both in this Life and in the next. *Amen.*



The Consideration for the Eight Friday.

Upon the Love of St. *Francis Xaverius*, towards his Neighbour.

HE, that truly loveth God, does extend his Affection also to his Neighbour, as being dear to God and his lively Image. So that Saint *Xaverius* loving God as you have seen, ought consequently

consequently to love his Neighbour ; which he did in the perfect Manner he could, fulfilling those Words of St. Paul, * *Omnibus omnia factus, to all Men becoming all Things, that he might save all.* † *In Charitate non ficta sed vera, In true, not feigned Charity.*

He never spared any Labours, Troubles, Difficulties, nor even Life itself to benefit him either in his Temporal or Spiritual Necessities, tho' he laboured most to succour the Soul, as being the most noble part. The only Aim and design of his Apostolical Missions and hard Enterprizes was the Salvation of Souls ; and where he proposed to himself any Hopes of converting any to God, he let slip nothing that might any way promote or further his Intentions. With Children he was one, always so concerned for their spiritual Profit, that tho' he was a Man of that Authority and Esteem, yet he disdained not to go about with a little Bell, exhorting Parents to send their Children to be instructed in the Christian Doctrine. With Sinners, he became, as I may say, a Sinner familiarly treating and conversing with them, that so he might bring them to God ; for pretending to be ignorant of their Vices, Blasphemies, Murders, Usuries, and all their whole life, he changed the Hatred, they bore him, into Love, and the Love, they bore

* 1 Cor. 9. 22.

† 2 Cor 6. 6.

bore to all vicious Habits and Propensions, into a detestable Hatred of Sin. To Infidels (as particularly recommended to him from Heaven) he shewed such Charity that no body can express it. And if the Height of this, according to the Oracle of Truth itself, be to give his Life for his beloved, he was always ready to do it for them: which did so mollifie and win their hearts that it is incredible, how many thro' this only motive did embrace the christian faith; whereupon Father *Melchior Nugnez* then superior of the *Indies*, a Man of rare Prudence and no less Vertue said, that converting Infidels to Christ in *St. Francis Xaverius* did not seem a Gift infused, or a Virtue got by Habit, but a natural Inclination: So bent was he upon that only Work, that he could not live, nor take any Satisfaction in any other Employment, than the instructing and bringing Souls to the Knowledge and Love of the only true God. This perpetual Motion of Charity was his only Respite, this Exercise his only Repose. Nothing will be better able to shew the Greatness of this his Charity and zealous assiduity therein, than the number of those he baptized with his own Hand, which amounted to a Million and Two Hundred Thousand Persons. As for what belongs to the temporal Assistance of his Neighbour, who can reckon up the Deeds of Charity, he shewed to every one, as well poor, as rich? nor was there any work of Mercy, that he did not prac-

tise either in his own Person, or when he could not himself, by using other's Help for the succouring the poor and needy. His tender care of the sick will be a sufficient proof of his boundless Charity. He was to them a Father, Mother, Brother, Physician, and a Nurse in the meanest Offices, in private Houses, and in publick Hospitals; if any died, he washed and layed them out with his own Hands, digged their Graves, and buried them himself. God seeming to second these heroic desires of *St. Francis*, so much bent upon serving his Neighbour, endowed him in a particular manner with that divine gift of curing the Sick; for in the Deeds of his Canonization you will find the wonderful cures of all Diseases, wrought by the Power of this great *Xaverius*, to be innumerable. The Blind received the Benefit of their Eyes, the Lame the use of their Limbs, the Lepers were cleansed, the Dumb restored to Speech, the Deaf to their Hearing, Possessed Persons freed from Malignant Spirits, that tormented them. To be short, so many were these prodigious cures, that in and about the city of *Naples* only, there are sufficient to fill a whole Book. Yet these cures of Diseases are nothing, if compared to those, he raised from Death to Life, which amount according to the Authentick Transactions of the Saint's Canonization to above Five and Twenty. What has been here said is but an Abridgment; and only helps to frame some
conceit,

conceit, or Idea of the Saint's great Charity to his Neighbour, referring you to the Writers of his Life, to see the innumerable other Graces and Favours through his Means and Intercession conferred upon all sorts of Persons, as Seamen, Merchants, Barren Women, or in Childbed, Soldiers, &c.

We may gather two Fruits from what has been said. The first, a Holy confusion in ourselves for helping and furthering so little the good of our neighbour, either spiritual or temporal. Who of us is troubled or concerned to see him offend God? Who is there, that either hinders him from falling, or gives his helping hand to raise him again from Sin? Which of us grieves at his Losses, or suffers any thing to promote his Good? Do we visit him in the Hospitals and Prisons? Are we charitable unto him? Do we relieve his Wants with Alms? Or rather do we not spend that on Beasts, that only serve for Sport and Pastime, which ought to be employ'd in Succouring and Assisting our Neighbour, the very Image of God himself? The second Fruit is a lively confidence of being assisted by this Holy Apostle in our Necessities, as well Corporal as Spiritual, if we apply ourselves unto him, as we ought.

The COLLOQUY.

To St. *Francis Xaverius*, to obtain a true Love
of our Neighbour.

I Know too, too well, O most zealous Apostle ! the coldness of my Heart towards my Neighbour. I own, and condemn myself for the small charity, I shew, in succouring his Necessities either temporal or spiritual ; and I am ashamed and totally confounded, considering your admirable zeal and concern for his Good. Obtain for me, O true lover of your neighbour ! the least spark of that great Fire that consumed your Heart, which may kindle in my Soul a true zeal and love of other's good, that grieving at their Misfortunes, and equally compassionating them in Mind, comforting them in Words, and helping them in Deeds, I may the better imitate you in this Virtue of Charity, which is so properly termed yours, *Amen.*



The Consideration for the Ninth Friday.

Upon St. *Francis Xaverius's* great Desire to
die for Christ.

THE Consideration of this Day is far different from the former ; for tho' in some
you

you have seen, devout reader, the desire this Saint had to suffer for Christ, yet we have not spoken of what belongs to the dying for him, and giving testimony of his holy Faith by the shedding of his Blood, and becoming a martyr.

Saint *Francis* had this desire in the greatest excess imaginable, that he could with reason say with St. *Paul*, *Quotidie morior, I die daily*, by always desiring to die, and because I never am so happy as to die, and give my life for my God. And tho' Almighty God preserving him alive for his greater honour and glory, would not grant him the favour of a martyrdom consummated by death, yet he tryed his constancy by several combats not inferior to those of Martyrs, and above all permitted him to survive to that languishing desire of dying, that he might at least live a Martyr, tho' he could not die one.

He was apprehended twice in *Japony*, sent to sea, and delivered over to murderers to be dispatched; who upon the point of executing their cruel design, were so terrified and frightened by a sudden tempest, that they spared his Life. He was also twice led to the common place of execution by the furious incensed people. Twice stoned by the Moors; often beaten, several times shot at with arrows, and as often presented with poison. Upon the sea-coast of *Piscaria* the Idolatrous *Badagi* sought to kill him.

The Mahometans persecuted him with no less malice and rage : and because their own children, whom the Saint had baptized, stood often Centinels to defend him from their parent's fury, and sometimes found ways for the Saint to escape their cruel hands, they set fire to the houses, where they suspected him to lie hid. Whence a grave and learned Doctor *Martino Navarra* reflecting upon the life of St. *Francis Xavierius*, always exposed to danger of death, sticks not to call it a perpetual martyrdom. All I have touched upon here, and more I omit, is nothing to the real desire he had to die for so honourable a cause, as the faith of Christ : And certainly he endured more Anguish in his mind, by always (tho' in vain) desiring to lose his life, than he could have suffered in his body by once dying a martyr. Through the excess of the ardent wishes he was forced to cry out, *Amplius Domine, Amplius, More, Lord, More*, when in his sleep he seemed to carry upon his back a heavy Moor, and in him the new world of the *Indies* : out of the same inflamed desire he bore a holy envy to the Fathers of the society, who were in future Ages to convert all the Islands of *Moro*, hoping withal, as he said, that those Islands would come to change their names, and be called the islands of martyrs.

To one that endeavoured to dissuade him with the apprehension of death from those his heroic Enterprizes, he answered with no less humility,

humility, than generosity, that it was what he so much desired, but he knew himself unworthy of such a signal Favour. What he writ to a friend of his, sheweth most clearly, what were the Desires of his great and noble Soul : I (says he) sometimes do abhor even Life itself, and covet rather to die, than to see God so much offended, without being able to hinder it, as I desire. So that the Acts of his Canonization say with reason of this glorious Apostle ; *Varia infidelium loca peragravit, non minus ut pro Christi fide sanguinem profunderet, quam ut fidei lucem gentibus inferret.* That he travelled over so many Countries of the Infidels, with no less desire to shed his Blood for the Faith of Christ, than to enlighten the Gentiles with the Light of the true Faith.

Reflect, weak Soul, upon what has been said, and be ashamed of your carriage so little resembling this great Pattern and Example, and ask yourself this Question : Was not *Xaverius* of Flesh and Blood, as I am ? Was not he a Man, and Child of *Adam* as myself ? And yet how comes it to pass, that he is so much enflamed with the divine Love, and I so little ? And you will find the Origin of his so singular Perfection to have been a total Abnegation of himself, and Alienation from all Self-love, whereby being transformed into God, he desired to die to the World, that he might live to him alone. Ah ! if you could but once resolve to die to self-love,

then assure yourself, the Holy love of God would abundantly encrease in your Soul.

The C O L L O Q U Y.

To St. *Francis Xavierius*, to beg the Grace to die to Self-love.

YOU had reason to say, Holy *Xaverius* with St. *Paul*, * *I live, no, not I, but Christ liveth in me*, who kindled in your Soul those great Desires of dying once to Flesh and Blood, that so by Death you might be united to your spirit, which was Christ. But I, unhappy Wretch, live still to myself, I live to my own Flesh, to my Body, and to self-love? And what Wonder if I desire not to die for Christ, thereby to be united to him? What Wonder if I love him not as my Life? Beg of Almighty God for me, dear Saint, that I may die to Self-love, to the End, that every Day so dying, I may become wholly dead thereunto, and begin to live to Christ; that then I may likewise with truth say with St. *Paul*, and you, glorious Saint, *I desire to be dissolved and to be with Christ*, Amen.

The



The Consideration for the Tenth Friday.

Upon the Perfections of St. *Francis Xavierius*.

ST. *Francis Xavierius* was an apostle sent by *Iesus Christ*, by command of his Vicar *Paul* the third, with the title of *Nuncius Apostolicus*, to preach the gospel to the *Indians*, and convert them to our holy Faith. Whereof he converted many hundred thousands, amongst whom were several Kings, Queens, Princes and great men. His Sister, a holy woman, abbess of the poor Clares at *Gandia*, foretold he should be such an one; for desiring her Father to let him study divinity, she said, he should prove a great Apostle of the *Indies*.

He was a Prophet, and in such a manner, that a most virtuous and wise man stickeed not to say, that in some the spirit of prophecy was by fits, but in St. *Xaverius* it seemed a constant habit. He was not only master of human philosophy at *Paris*, but of the divine also in the East; where to all sorts of people he preached the gospel, and instructed them in what belonged to our holy faith; He confuted many masters of the Idolaters in several disputes, the *Brachmans* of the *Indians*, and *Carizi* of the *Moors*, and the *Bonzi* of the *Japonians*.

He

He was endowed with all manner of virtues, whether you mean power of working miracles, as you have seen in the former considerations, or virtuous habits, that adorn the Soul, as humility, chastity, patience, charity, &c.

He had the gift of curing diseases, as we have shewn you by several wonderful examples.

He had the gift of helping the Needy, in so much, that he never refused his aid to any, if conducing to their eternal Salvation. He governed all with rare prudence, as well seculars as religious, which talent made him esteemed by the greatest Princes. The king of *Portugal* revered him as an oracle; receiving and following his directions as commands. The King of *Travancor*, called the *Great King*, published an Edict, commanding every one to obey the *Great Father* (St. *Xaverius*) as the *Great King*. St. *Ignatius* resolved to make him general of the society of *Jesus*.

Lastly, he had the gift of Tongues. In those countries they speak above a hundred several languages; thirty whereof are quite different; yet St. *Francis* when he entered those parts did not only understand the Natives, but spoke the very same languages most elegantly; yet with these two privileges; first, of being understood (tho' preaching to an Auditory of different Nations) by every one in their Mother Tongue: secondly, of satisfying with one
only

only answer the demands of several proposed to him at the same time, tho' relating to different matters. Hereby we see that God by a special Favour seems to have endowed St. Francis with all those gifts St. Paul speaks of, to have been divided amongst several in the primitive Church. * *Some God hath placed in the Church, first Apostles, secondly Prophets, thirdly Doctors, next Miracles, then the Graces of curing Diseases, Helps, Governing, Kinds of Tongues.* All these gifts and graces were requisite for that great enterprize of converting the new World to the faith of Christ, for which God had designed his servant St. Francis Xaverius.

These Things mentioned in short ought, devout Reader, to stir up in you a lively confidence and devotion to this great Saint so much beloved by God, and for his extraordinary Sanctity enriched with such singular and rare graces by the hand of his so bountiful Creator. Seeing therefore the nature of love is to change him, that loves, into him that is beloved, and to create such a likeness in their lives and actions, that they seem to live in one another, you ought to endeavour to liken yourself according to your state and condition, in all your actions, to St. Xaverius, that

* 1. Cor. 12. 28.

finding in your Soul some of his Virtues, he may love you the more, and loving you, recommend you to our Lord, and obtain for you the favours you ask of him. To which end you shall finish your *Ten Fridays* with this following Colloquy.

The COLLOQUY.

To St. *Francis Xavierius*, to obtain Grace to imitate his Virtues.

IF I love you, O most holy Apostle! I have just reason for it, finding in you a thousand Motives, to wit, your many Perfections, that render you worthy of all Love. But if you love me, as I am sure you do, it is purely your goodness, and only upon the account of my being a Sinner. I am ashamed, O holy *Xaverius*, that I have nothing, that can win your Love, but the deformity of my Soul, nor any other Title, that may any way seem to challenge your affection, than what in reality deserves your hatred; wherefore I most earnestly beseech you to obtain for me the grace to imitate your virtues, and those chiefly that did particularly render you so dear and pleasing to the divine goodness: That being so adorned I may both please you, and be acceptable in this life to the most pure Eyes of the all-seeing God, and have an assurance of enjoying him with you in the next for an Eternity.

The

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The Litanies of St. Francis Xaverius, Compos'd by the most illustrious Francis Gasper de Villarouel, Lord Bishop of St. James's, in the Kingdom of Chil, in Honour of this Saint; by whose Assistance, after having been buried in the Ruins of an Earthquake, he was miraculously deliver'd, and in Performance of a Vow he had made, said them upon set Days, and imparted them to the Publick, to waken and stir up the Piety of the Devout. And have been approv'd and publish'd by the Order of several Prelates in the Low Countries and Lower Germany.

LORD have Mercy on us.

CHRIST have Mercy on us.

LORD have Mercy on us.

CHRIST hear us.

CHRIST graciously hear us.

God the Father of Heaven, *Have Mercy on us.*

God the Son Redeemer of the World, *Have Mercy on us.*

God the Holy Ghost, *Have Mercy on us.*

Holy Trinity, One God, *Have Mercy on us.*

Holy Mary,

Holy Father Ignatius,

St. Francis Xaverius, most worthy Son
of St. Ignatius,

St. Francis Xaverius, apostle of the Indies,

St. Francis Xaverius evangelizing Peace,

St. Francis Xaverius evangelizing all good,

Vessel of Election, carrying the Name of

Jesus before the Gentiles.

Pray for us.

Vessel

Vessel full of Divine Grace,
 Firmament of the *Oriental* Church,
 Defender of the Faith,
 Enemy of Infidelity,
 Preacher of Evangelical Truth,
 Destroyer of Idols,
 Chosen Instrument of the Eternal Father,
 for the Propagation of Divine Glory,
 Faithful Follower and Companion of *Jesus*
Christ.

Trumpet of the Holy Ghost,
 Pillar of the Church of God,
 Light of Infidels,
 Master of the Faithful,
 Mirrour of true Piety,
 Guide in the way of Virtue & Perfection,
 Pattern of Apostolical Spirit and Sanctity,
 Light of the Blind,
 Curer of the Lame,
 Helper of those who suffer Shipwreck,
 Health of the Sick,
 Protector in time of Plague, Famine & War,
 From whom the Devils fly,
 Life of the Dead,
 Whose power the Sea and Tempests obey,
 Whose Commands, the Sea and all Ele-
 ments reverence,
 Wonderful Worker of Miracles,
 Refuge of the Miserable,
 Comfort of the Afflicted,
 Splendour of the East,
 Tabernacle of Incorruption,

Pray for us.

Treasury

Treasury of Divine Love,
 Glory of the Society of *Jesus*,
Xaverius most pure,
Xaverius most chaste,
Xaverius most obedient,
Xaverius most humble,
Xaverius most desirous of the Cross and
 Labours of Christ,
Xaverius most vigilant in the Safety of
 your Neighbour,
Xaverius most zealous of God's Glory
 and the Good of Souls.
 Angel in Life and Manners,
 Patriarch in Affections and Care of God's
 People,
 Prophet in Gift and Spirit,
 Apostle in Dignity and Merit,
 Doctor of the Gentiles in all sorts of Lan-
 guages,
 Martyr in desiring to die for Christ,
 Confessor in Virtue and Profession of Life,
 Virgin in Body and Mind,
 In whom we reverence thro' the Divine
 Goodness, the Merits of all the Saints, J
 Lamb of God, who takest away the Sins of
 the World, *Spare us, O Lord.*
 Lamb of God, who takest away the Sins of
 the World, *Hear us graciously, O Lord.*
 Lamb of God, who takest away the Sins of
 the World, *Have Mercy on us.*
 Christ hear us.
 Christ graciously hear us.

Pray for us.

Lord

Lord have Mercy on us.
 Christ have Mercy on us.

Our Father, &c.

Vers. Pray for us *St. Francis Xaverius.*

Resp. That we may be made worthy of the Promises of Christ.

Let us Pray.

Lord God, who hast vouchsafed by the Preaching and Miracles of *St. Francis Xaverius*, to join unto thy Church the Countries of the *Indies*, grant propitiously, we beseech thee, that reverencing his glorious Merits, we may also imitate his Examples, through Christ our Lord. *Amen.*

A PSALM in TRIBULATION.

This Psalm was said by the Saint in Time of Trouble.

When I was in Tribulation, I cried to our Lord, and he heard me.

O Lord, deliver my Soul from unjust Lips and from a deceitful Tongue.

What may be given thee, or what may be added to thee to a deceitful Tongue?

The sharp Arrows of the Mighty, with Coals of Desolation.

Woe is to me, that my sojourning is prolonged, I have dwelt with the Inhabitants of Cedar: my Soul hath been long a Sojourner.

With them that hated Peace, I was peaceable, when I spoke to them, they impugn'd me without Cause.

F I N I S.



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